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Pawnee medicine men did effect relief and cures in many cases, and that the sure way to bring the tribe to faith in white man's medicine was to prove its superiority. We may judge from this the efficiency of much of the treatment afforded the Pawnee for years.

In 1890 Dr. Phillips ascribed some part of Pawnee ailments to the fact that at feasts many gorged themselves and then lay dormant for two or three days, tending to derange the proper functioning of the digestive system. The Pawnee habits of eating went back to a time when an active, roving life made heavy eating a necessity. Without the hunt, without warfare, the men were confined, inactive and indolent. Farming was not yet an adequate substitute. Without skinworking, and the activities of camp life and the march, the women were limited to housework and household duties. The change of daily routine was severe and called for a difficult constitutional adjustment.

The question of inbreeding deserves brief comment. Pawnee marriage customs did involve the mating of kin at a certain distance removed. In their old life, families who were the proud possessers of sacred and esoteric lore attempted to retain control of these things by regulating intermarriage. The bands had been for the most part endogamous, and intermarriage with other tribes was infrequent. On the average a band numbered no more than 2,500. The inbreeding, however, seems not to have had ill effects until inheritable weaknesses of a major sort were among the tribe.

As the years passed, the Pawnee came to look to the government physicians more and more for help when sick. Their medicine men were unable to cope with the illnesses which afflicted them. In a few outstanding cases, such as the use of quinine for malarial fevers, the white man's medicine had "power."

The educational program was neither more efficient nor more successful for many years than the development of farms and homes. The Pawnee Industrial Boarding School on the Pawnee Reservation in Nebraska suspended operations at the time of removal. The funds saved were applied to the erection of a new brick school building on the Oklahoma reservation. This was not in operation until several years after the tribe located in Indian Territory. Its facilities were severely inadequate. Not more than one-fourth of the Pawnee children of school age could be accomodated. As a result, officials were not able to enforce treaty provisions; they could not compel continuous attendance even of those registered for schooling, since they could not provide facilities. There was a move to organize a day school, which would not only make provision for fifty additional pupils, but would obviate the objection

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and antagonisms of parents who did not want their children continually away from the family hearth. Sanitary conditions in the school buildings were not the best. Bathrooms and adequate dormitory facilities to avoid crowding were not available until the summer of 1889. Dr. Phillips in his report of that year stated that he expected these changes to reduce sickness at the school.

The aim of instruction in the reservation school was to give the children a background which would bring them closer to the conditions of life in white communities. The boys were taught manual arts and farming, the girls housekeeping and sewing; both groups learned to read. The instruction in industrial arts was for some time not very efficient, an agent commenting in 1881 that the school was only nominally "industrial." The schooling of the girls was impeded by the tribal practice of marrying them off young, at which time they would be withdrawn from school.

The general educational program of the Department of Indian Affairs began to be broadened in 1879 with the establishment of the Carlisle School at Carlisle, Pennsylvania. This was the first non-reservation school for Indians. Lieut. R. H. Pratt of the United States Army, when in charge of Indian prisoners of war exiled in Florida, conceived that education was a better method of handling them than imprisonment. At the same time, it would not do to return them to their reservations. As an experiment a number were sent to Hampton Normal and Agricultural Institute in Virginia, a school originally established for Negro education. The trial was so successful that Pratt was able to persuade the government to establish under his charge a school for Indians exclusively. The objective in organizing non-reservation schools was to divorce Indian children completely for a term of years from the ways of life of the parental generation; it was hoped that many could in this way be persuaded to take up life in white communities altogether, and that those who did return to the reservations would become leaders in the movement to civilize their peoples. The course at Carlisle ran from three to four years. It gave practical training in the manual arts, and common schooling as far as the high school grade. In addition, the "outing" system was adopted early, by which for one term of each school year a boy or girl boarded with and worked for a white family in the east. Many became self-supporting while at school, with small bank accounts of savings. Following the example of Carlisle, other non-reservation Indian schools were soon established, Chilocco and Haskell.

Thirteen Pawnee were enrolled at Carlisle the year it was opened; a few years later the number had increased to nineteen, including

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thirteen boys and six girls. Pawnee boys took work in carpentering, wagon-making, harness-making, tailoring, shoemaking, printing and farming. The girls learned sewing, laundry-work and housework. In addition boys and girls had classes in regular school subjects. Thirteen Pawnee went to Chilocco when that institution opened in 1884; and later Pawnee were entered at Haskell. By 1889 between the non-reservation schools and the schools on the Pawnee reservation, most of the Pawnee of school age were in attendance at some government institution.

The schools were successful in teaching the Pawnee to read and use English, and Carlisle and Chilocco were particularly successful in teaching vocational trades and every-day manners. The outlet for a Pawnee to practice a trade was however, not apparent. Pratt, in charge of Carlisle, did all he could to induce Carlisle graduates to remain in the East and live and work among white people. A few Indians did so, including several Pawnee. The case of Mark Evarts is typical. Successfully trained as a harness-maker, and without close relatives at home, he worked some years at his trade in Harrisburg, Philadelphia and Newark. A man gifted in adjusting himself to alien ways, he lived successfully in the East. But in the end it was apparent to him that his life with white people was at best a makeshift, an apology for being an Indian. He returned home to his people, and the consciousness of his past and his fate overcame him. All the promises he had sincerely given to Pratt, a great friend of his, failed to stem the tide of fellow-feeling which surged over him back on the reservation. A Ghost Dance vision reconverted him, he immersed himself in Indian ways, recalled the teachings of his childhood, and became again a Pawnee. Those who returned to the reservation immediately upon graduation from Carlisle were even more rapidly drawn back into the mood of Indian life. Man does not live by bread alone, and the best that the government could claim it had given the Indian by education, was a means of making a living.

The government did not fail to apprehend that in the change of life from old Indian ways to the white man's civilization, the activities which of old had made the Indian men and women self-reliant and resolute were taken from them. The people no longer depended on the chiefs and leaders, and these on themselves: both looked to the agent for guidance and direction. The Indians neither made their own way of life, nor managed their own affairs. From cultural maturity as Pawnee they were reduced to cultural infancy as civilized men.

To counteract this tendency, however, there was only the weight